/284 cont./

203 The village itself learned of these during a daily ceremony
512 /285/ that took place after sunset. At the moment when night
614 falls, a large fire is lit near the Baitemannanage°, near which
[537] the clan chiefs gather; in a very loud voice one of them makes a veritable "roll call" of the clans, whose names resound successively in the night. Gradually as the parties concerned arrive, orders for the next day are communicated to them, always in this raised tone which carries every word to the most distant house. At this time of day the houses are empty anyway, or almost so. With nightfall which dispels the mosquitos, all the men come out of their houses where they had been for about the last six hours.
[361] Each carries a mat on his arm, which he will stretch out on the beaten earth of the large, round stake-encircled plaza situated
[516] on the west side of the men's house. Each lies down wrapped in
[302] a large cotton blanket completely stained orange from the contact of bodies covered with urucú, which the Service de Protection would have difficulty in recognizing as their presents of six or
[285] eight years before. They settle down on the long mats in fives or sixes and a few words are exchanged. Some are alone; they move around between all these outstretched bodies. As the roll call goes on, the native chiefs of the families named rise by turns, go to learn their task for the next day, and return to stretch themselves out beneath the stars. The women have also come out of the houses. They form groups on the threshholds, where
[533] more mats have been made ready. Conversation becomes more and more rare, and one begins to hear progressively, conducted at first by two or three officiants, and amplified by successive arrivals, at first at the back of the men's house, then on the plaza itself, songs, recitatives, and choruses which last all night.

634 We were not able to obtain any serious information on the
[614] choice of the chief. The leadership is probably hereditary within the clan, passing upon the death of the titular incumbent to the sister's son. In fact, Tušawa had no heir. According to native informants, a council of elders or of clan chiefs would have to meet after his death to designate a successor. Tušawa, the